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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES, OUDH, CENTRAL PROVINCES, AND RAJPUTÁNA,

Received up to 27th July 1892.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.			1892.	1892.	
	Monthly.					
1	Ittihád	Lucknow ...	Hasan Sháh ...	For May & June ...	23rd July ...	...
2	Qamar	Sandila (Hardoi)	Qamar-ul-din ...	For April ...	25th " ...	400 copies.
	Tri-monthly.					
3	Akhbár-i-Imámia ...	Lucknow ...	Ábid Ali ...	20th July ...	" " ...	347 "
4	Dabir-i-Hind	Agra ...	Amín-ul-dín ...	" " ...	22nd " ...	45 "
5	Hámid-ul-Akhbár ...	Moradabad ...	Iláhi Bakhsh ...	23rd " ...	26th " ...	200 "
6	Mufíd-i-Ám	Agra ...	Qádir Ali Khán ...	20th " ...	27th " ...	100 "
7	Riáz i-Hind	" ...	Faírd-ul-din Khán ...	" " ...	23rd " ...	...
	Weekly.					
8	Agra Akhbár	" ...	Tajammul Hussain ...	21st " ...	25th " ...	265 copies.
9	Agra Punch	" ...	Ahíd-ul-din Beg ...	24th " ...	26th " ...	...
10	Akhbár-i-Álam	Meerut ...	Muqarrab Hussain Khán.	19th " ...	22nd " ...	65 copies.
11	Alwaqt	Gorakhpur ...	Muhammad Sa'id ...	6th & 20th " ...	22nd & 25th " ...	625 "
12	Anjuman-i-Hind ...	Lucknow ...	Kishun Lál ...	23rd " ...	27th " ...	158 "
13	Azád	" ...	Ashraf Ali ...	8th & 22nd " ...	23rd " ...	250 "
14	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	23rd July ...	27th " ...	450 "

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	Urdu—(concluded).			1892.	1892.	
	Weekly.					
15	Colonel	Moradabad ...	Banwári Lál ...	16th July ...	21st July ...	250 copies.
16	Dabdaba-i-Qaisari ...	Bareilly ...	Thákur Prasád ...	16th & 23rd „ ...	21st & 27th „ ...	250 „
17	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain,	25th „ ...	27th „ ...	446 „
18	Fitnah	Gorakhpur ...	Nizám Ahmad ...	24th „ ...	„ „ ...	500 „
19	Hindustání	Lucknow ...	Gangá Prasád Varmá,	6th & 20th „ ...	22nd & 25th „ ...	300 „
20	Kárnámah	„ ...	Muhammad Yáqúb...	25th „ ...	27th „ ...	250 „
21	Káyasth Reformer ...	Bareilly ...	Thákur Prásad ...	16th & 23rd „ ...	21st & 27th „ ...	300 „
22	Matla-i-Núr	Cawnpore ...	Gauri Shankar ...	23rd „ ...	26th „ ...	44 „
23	Mauj-i-Narbadda ...	Hoshangabad ...	Abdul Karím ...	1st, 8th, 16th & 24th March & 1st, 8th, 16th & 24th April.	25th „ ...	200 „
24	Mihr-i-Nimroz	Bijnor ...	Karím-ullah ...	21st July ...	„ „ ...	385 „
25	Náiyar-i-Ázam	Moradabad ...	Amjad Ali ...	18th „ ...	22nd „ ...	250 „
26	Najm-ul-Akhbár ...	Etáwah ...	Rúh-ullah Khán ...	18th & 23rd „ ...	21st & 27th „ ...	223 „
27	Najm-ul-Hind	Jaunpur ...	Muhammad Muhsin,	6th & 13th June ...	25th „ ...	60 „
28	Nasím-i-Agra	Agra ...	Jamna Dás Biswas...	23rd July ...	„ „ ...	450 „
29	Nasim-i-Hind	Fatehpur ...	Baldeo Prasád ...	8th & 15th „ ...	21st „ ...	89 „
30	Násir-i-Hind	Agra ...	Muhammad Ali ...	24th „ ...	27th „ ...	40 „
31	Oudh Punch	Lucknow ...	Sajjád Husain ...	21st „ ...	23rd „ ...	450 „
32	Rafi-ul-Akhbár	Benares ...	Ghulám Husain ...	18th „ ...	22nd „ ...	360 „
33	Rahbar	Moradabad ...	Partáp Krishn ...	8th & 24th „ ...	25th „ ...	220 „
34	Riáz-ul-Akhbár	Gorakhpur ...	Nizám Ahmad ...	24th „ ...	27th „ ...	350 „
35	Sarkbail Punch	Ballia ...	Aghá Hasan ...	19th „ ...	23rd „ ...	...
36	Sitára-i-Hind	Moradabad ...	Banwári Lál ...	20th „ ...	„ „ ...	125 copies.
37	Tamannái	Lucknow ...	Puran Chand ...	16th & 24th „ ...	21st & 27th „ ...	125 „
38	Tohfa-i-Hind	Bijnor ...	Jairáj Singh ...	20th „ ...	24th „ ...	304 „
39	Tútí-i-Hind	Meerut ...	Sajjád Husain ...	24th „ ...	26th „ ...	150 „
40	Urdu Akhbár	Moradabad ...	Abdul Aziz ...	18th „ ...	25th „ ...	125 „
	Daily.					
41	Oudh Akhbár	Lucknow ...	Sheo Prasád ...	21st & 27th „ ...	21st to 27th „ ...	521 copies (including 87 copies taken by Govt.)
	Urdu-English.					
	Bi-weekly.					
42	Aligarh Institute Gazette ...	Aligarh ...	Alím-ul-lah ...	19th & 23rd „ ...	21st & 25th „ ...	464 copies (including 282 copies taken by Govt.)
43	Kshattriya Hitopdeshak ...	Surson (Mainpuri.)	Jaírám Sháh ...	For Dec. '91 & Jan. & Feb. '92.	23rd „ ...	600 copies.
44	Rám Pataka	Allahabad ...	Rádhá Mohan ...	For July ...	27th „ ...	250 „
45	Sáket Jiwan	Ajodhya (Fyzabad).	Babu Ram Narayan Singh.	„ „ ...	26th „ ...	200 „
	Weekly.					
46	Almora Akhbár	Almora ...	Sadá Nand ...	18th „ ...	21st „ ...	105 „
47	Bhárat Jiwan	Benares ...	Rám Krishn, Varmá,	„ „ ...	„ „ ...	1,500 „
48	Prayág Samáchár ...	Allahabad ...	Jagan Náth, ...	21st „ ...	22nd „ ...	500 „
49	Sajjan Kírti Sudhákar ...	Udaipur ...	Ashyá Chálak Dán...	18th „ ...	„ „ ...	100 „
	Daily.					
50	Hindustán	Kalakankar (Partábgarh.)	Deva Charan ...	20th to 26th „ ...	21st to 27th „ ...	470 „
	Urdu-Hindi.					
	Weekly.					
51	Káshi Pattriká	Benares ...	Lakshmi Shankar Misra, M.A.	8th & 22nd „ ...	21st & 24th „ ...	500 copies (including 342 copies taken by Govt.)
	Bi-weekly.					
52	Jaipur Gazette	Jaipur ...	Mahávír Prasád ...	13th & 16th „ ...	23rd & 24th „ ...	100 copies.
	Marathi.					
	Weekly.					
53	Subodh Sindhu	Khandwa ...	Lakshman Anant Prayági.	20th „ ...	22nd „ ...	320 „
	Marathi-English.					
	Weekly.					
54	Nyáya Sudhá	Nagpur ...	Sadá Shiva Ramchandra Patwardhan.	„ „ ...	23rd „ ...	450 „
	Gorkha.					
	Weekly.					
55	Bhárat Jíwan	Benares ...	Rám Krishn, Varmá,	22nd „ ...	24th „ ...	[illegible] „

I.—Political and Foreign.

1. The *Hindustáni* (Lucknow), of the 20th July, says that the Right Hon'ble W. E. Gladstone has gained a majority of 48 members, the Liberals including Home Rulers being 359 against 311 Conservatives including the Unionists The principal question at issue at the present elections was Home Rule, and the results show that the balance of opinion among the electors is in favour of the grant of the important privilege to Ireland. In regard to the effect of the impending change of government in England on Indian affairs, some natives say that their countrymen have no cause for rejoicing, they being destined to receive kicks and blows from rampant Anglo-Indians, and the Liberals being as callous as the Conservatives in the matter of their grievances. It is true that the Liberals have not yet bestowed any favours upon Indians, but of late they have shown great sympathy with the latter. The programme of the National Congress has been approved by them ; a native who was called a black man by Lord Salisbury was accepted by them as a Liberal candidate for Central Finsbury ; and but for the stress laid by Mr. Gladstone, Lord Northbrooke, Lord Kimberley, Lord Ripon and other Liberal leaders on election in connection with the new Indian Councils Bill, that measure would have been quite useless. Above all, the Liberals sent out a Viceroy like Lord Ripon, who revived the drooping spirits of natives and whose benign Government encouraged the establishment of the National Congress. It would be a happy day for this country if on his accession to power Mr. Gladstone made Lord Ripon Secretary of State, Mr. Caine or Mr. Ellis, Under Secretary of State, and Lord Reay, Viceroy.

Elections.

Hindustáni. July 20th, 1892.

2. The *Oudh Punch* (Lucknow), of the 21st July, represents the British Lion as holding a native woman, marked India, in his arms and as telling her in verse to rejoice, as he will make one of her sons, *viz.*, Mr. Dadabhai Nauroji, his minister or adviser and redress her grievances.

Election of Mr. Dadabhai Nauroji as a Member of Parliament.

Oudh Punch. July 21st, 1892.

3. The *Najm-ul-Akhbár* (Etáwah), of the 18th July, observes that Mr. Dadabhai Nauroji's election marks a new era in the annals of England and India and reflects great credit on his firmness and perseverance. His entrance into parliament is a new feather in the cap of the Parsi community, which, though small in numbers, is notably rich and enterprising, and should be hailed with delight by all India, although he cannot be expected to do much for his country singlehanded.

The same.

Najm-ul-Akhbár. July 18th, 1892.

4. The *Tútí-i-Hind* (Meerut), of the 24th July, observes that Mr. Dadabhai Nauroji's success affords a recent and most conclusive proof of the truth of the adage that perseverance overcomes all difficulties. His return to parliament has been equally welcomed by the supporters and the opponents of the National Congress, eliciting satisfaction even from Sir Sayyid Ahmad Khán.

The same.

Tútí-i-Hind. July 24th, 1892.

5. The *Bhárat Jiwan* (Benares), of the 18th July, views Mr. Dadabhai Nauraji's election with great pleasure, and observes that there is nothing impossible under the sun. Who could expect that a black man would be able to enter the British Parliament ? (The *Sajjan Kirti Sudhákar*, Udaipur, of the 18th July, the *Tohfa-i-Hind*, Bijnor, of the 20th idem, the *Dabdaba-i-Qaisari*, Bareilly, of the 23rd July, and the *Prayág Samáchár*, Allahabad, of 21st idem, express joy and pleasure at Mr. Dadabhai Nauroji's election.)

The same.

Bhárat Jiwan. July 18th, 1892.

6. The *Nyáya Sudhá* (Nagpur), of the 20th July, publishes the proceedings of a public meeting held at Nagpur on the 17th idem to congratulate Mr. Dadabhai Nauroji on his success, and to thank the Liberal electors of Central Finsbury. Mr. C. Narayan Swami Naidu occupied the chair. A telegram was sent to Mr. Dadabhai.

Public meeting held at Nagpur to congratulate Mr. Dadabhai Nauroji on his success.

Nyáya Sudhá. July 20th, 1892.

NAJM-UL-AKHBÁR. July 18th, 1892.

Rámpur murder case.

7. The *Najm-ul-Akhbár* (Etáwah), of the 18th July, says that the petition submitted to the Lieutenant-Governor for clemency on behalf of the four men sentenced to death in connection with the Rámpur murder has been rejected by his Honor, and that the men have been hanged. There has been undue haste in the execution of the sentence. But let by-gones be by-gones. The case should now be shelved for good. Four men have already been condemned to the gallows for the murder of two persons.

NAIYAR-I-AZAM. July 18th, 1892.

The same.

8. The *Naiyar-i-Azam* (Moradabad), of the 18th July, praises the Nawáb of Rámpur and the Local Government for their sympathy with the relatives of General Azam-ul-din Khán and their efforts in discovering and bringing the culprits to justice. The murder of the General greatly encouraged the criminal classes at Rámpur and was followed by the cruel murder of the Sayyid, the mysterious disappearance of a native banker's young son, and the riots in the jail. Indeed, a serious outbreak appeared imminent in the State, and therefore the location of a contingent of British troops on the boundary of the State was a very wise measure on the part of Major Vincent. The assassination of the General created great uneasiness among the prime ministers of Native States, but the punishment of the murderers has reassured them. Complaints have been made in some quarters regarding the severity with which the offenders were treated during the police investigation, but the exercise of severity in such a case was unavoidable.

TÚTÍ-I-HIND. July 24th, 1892.

The same.

9. The *Tútí-i-Hind* (Meerut), of the 24th July, referring to the rumour that Yakub Khán, a distant relative of Abdullah Khán, has been arrested, and that Asadullah Khán will again be put on his trial along with his brother Karámatullah Khán, who is an Assistant Jailor at Gorakhpur, takes exception to the circumstance that the relatives of Abdullah Khán should be subjected to repeated trials. All his relatives had better surrender and throw themselves on the mercy of Government.

ÁZÁD. July 8th, 1892.

The same.

10. The *Ázád* (Lucknow), of the 8th July, received on 23rd idem, referring to the decision of the Commission in the case, observes that the decision has not been approved of in some quarters. But the Commission really made a thorough and sifting enquiry, and their decision is founded on strong evidence. Some men complain that the approvers were tutored by the police. The *Pioneer* endeavours to show how enmity originated between Abdullah Khán and General Azam-ul-din Khán, but the former was not the only enemy of the latter. The General had got into bad odour with almost all the officials and noblemen. It is to be hoped that the punishment of the culprits will allay all excitement and remove uneasiness in the State.

ÁZÁD. July 8th, 1892.

The same.

11. The same paper expresses concurrence with the *Riá-ul-Azkhbár* of Gorakhpur in thinking that it would be better if the accused were sentenced to transportation for life.

RAHBAR. July 24th, 1892.

Expulsion of the correspondent of the *Koh-i-Núr* from Ulwar by the Political Agent.

12. The *Rahbar* (Moradabad), of the 24th July, says that it would seem that on 9th idem a correspondent of the Lahore *Koh-i-Núr* appeared before the Political Agent at Ulwar and presented a letter from the proprietor of that paper asking permission for his residence in the State. As soon as the Political Agent saw the letter he ordered the correspondent to be turned out of Ulwar at once. No doubt the correspondent and the proprietor of the *Koh-i-Núr* must be very wroth at the treatment accorded to the former, and other newspapers will strongly condemn the conduct of the Political Agent. But there is nothing surprising in his conduct. Natives, being a conquered people, are no better than slaves, and Europeans are the rulers and can do anything they like. It was folly on the part of the proprietor of the *Koh-i-Núr*

to ask the Political Agent to allow his correspondent to reside at Ulwar, apparently for the purpose of exposing the high-handed proceedings of the Political Agent himself. Ignorant natives show greater sagacity in their dealings with Europeans than their educated brethren. They consider them as next to God in power and studiously avoid coming into contact with them; while educated natives, relying on the love of liberty and fair play on the part of Europeans, foolishly aspire to equality with them. Much is made of the liberty of the press, but Lord Lytton could destroy it with a stroke of his pen. As regards the law, the Magistrates and Judges can interpret it in any away they like. During the enquiry into the Rámpur murder case great efforts were made to find out the correspondents of newspapers, and the inhabitants of Rámpur were so much frightened that they discontinued taking in newspapers. Last year Residents and Political Agents were empowered by the Government of India to stop the publication of any newspapers in the Native States under their control. If a Resident or Political Agent can stop a newspaper, he can expel a newspaper correspondent from the State. Political Agents exercise supreme power in Native States and can easily get the princes deposed, who are mere puppets in their hands, as was done in Manipur, Sikkim and Kashmir. The Political Agent in a State openly calls himself the lord of the State.

Political Agent at Ulwar.

13. The same paper complains that all classes of people in Ulwar, including the officials, are dissatisfied with the Political Agent's administration, and urges that the Government of India should see that no State is ruined during the minority of its young chief.

II.—Administration.

Sitára-i-Hind. July 20th, 1892.

Dispersion of the Hardwár fair.

14. The *Sitára-i-Hind* (Moradabad), of the 20th July, says that the reply of the Government of India to the memorial of the British Indian Association regarding the forcible breaking up of the Hardwár fair is an unsatisfactory one. The Government observe in their reply that on enquiry the complaints would be found much exaggerated. If a Commission were appointed, thousands of eye-witnesses would readily come forward to give evidence, which would show that there is not the least exaggeration in the complaints regarding the dispersion of the fair. If the Government of India does not like to appoint a Commission, it may simply ask Sir Charles Elliott to make private enquiries from the inhabitants of Calcutta who went to Hardwár. Above all it should be observed that a small body of police could not possibly disperse a huge assemblage of a lakh of pilgrims, who were reluctant to leave Hardwár, without using force. There is no doubt that the police made free use of their batons. Two shopkeepers were sentenced to two weeks' rigorous imprisonment by the Magistrate of Saháranpur, on the charge that they had supplied food to starving pilgrims! On appeal, the men were acquitted by the Sessions Judge. An idea of the ill-treatment of the pilgrims may be gathered from the punishment inflicted on the shopkeepers by the Magistrate under such circumstances. Perhaps the Local Government thought the pilgrims would voluntarily disperse at the mere request of the local authorities and did not know that any force would have to be used, but it ought to have known better.

The Prayág Samáchár. July 21st, 1892.

Memorial prepared by the Hardwár Sabha regarding the dispersion of the Hardwár fair.

15. The *Prayág Samáchár* (Allahabad), of the 21st July, referring to the memorial which has been prepared by the Hardwár Sabha regarding the breaking up of the Hardwár fair, and of which the editor has received a copy, observes that the memorial is a protest against Governmet interference with religious matters. The memorial should be submitted by all means, but the editor thinks that Government is perfectly justified in dispersing religious gatherings when epidemic disease breaks out. There is a general complaint regarding the drain of wealth to England and the poverty of this country. Large religious fairs, which put pilgrims to heavy expenses, had better be discontinued. Lakhs of rupees paid by pilgrims on account of railway fare find their way to shareholders in England. Government levies a heavy tax from shopkepers at the fairs, who consequently supply things to pilgrims at high prices,

the articles of food supplied by them being adulterated and unwholesome; and such fairs only tend to encourage the sale of European goods. The money thus thrown away might be more usefully employed in promoting schemes calculated to improve the material, moral and intellectual condition of the people. It is unjust to blame Government for breaking up a fair which threatens to prove a hotbed of disease, but, of course, precautions should be taken to save people from all inconvenience and ill-treatment. If the rumours regarding the ill-treatment of Hardwár pilgrims by police officials are well-founded, the said officials should be punished.

NAJM-UL-AKHBÁR. July 23rd, 1892.

Reward granted to the Saháranpur police for services in connection with the Hardwár fair.

16. A Saháranpur correspondent of the *Najm-ul-Akhbár* (Etáwah), of the 23rd July, says that it appears from the list of rewards granted to police officials and published in the Police Gazette of 13th July that the Saháranpur police have received a reward of Rs. 1,966 (*sic*) for their good services in connection with the Hardwár fair. The question is, what good services were rendered by the police on the occasion? The pilgrims were freely beaten with batons; their huts were burnt down; they were deprived of food and water; parents were separated from children, and so forth. Are these the services for which the police have been rewarded? We have really fallen on evil days.

THE HINDUSTÁNI. July 6th, 1892.

Case of Munshi Oudh Bihari Lál.

17. The *Hindustáni* (Lucknow), of the 6th July, received on 25th idem, says that the shameful treatment which Munshi Oudh Behari Lál has received from Sir Auckland Colvin's Government should afford no ground for surprise. His Honor is a very narrow-minded man, and it is but sober truth that there is general dissatisfaction in these provinces with his administration. Every man who has spoken truthfully and openly has incurred his displeasure. But if people were forcibly prevented from making just and reasonable requests to Government in the proper way, they would be obliged to adopt a course which would be injurious both to Government and themselves. Sir Auckland Colvin's hostile attitude towards the National Congress was explained away on the ground that the Congress, being a political movement, His Honor did not like it. But His Honor dislikes even the temperance movement, simply because it is calculated to affect the excise revenue. The fact is that His Honor thinks that the only business of natives in this world is to take such food as they can get, to use English goods and to blindly support every measure of the Lieutenant-Governor. It is a good thing that there are few Governors like him, otherwise British rule would not be so successful and popular as it is.

HINDUSTÁNI. July 30th, 1892.

The same.

18. The *Hindustáni* (Lucknow), of the 20th July, referring to the case of Munshi Oudh Bihari Lál, who was a candidate for a probationary Deputy Collectorship, observes that the Local Government sent a letter to the Board of Revenue with reference to the Munshi's petition after the Hon'ble Mr. Reid's letter to the Munshi had formed the subject of a question in parliament. The Lieutenant-Governor says that the Munshi's connection with the National Congress or the Temperance Association had nothing to do with the rejection of his nomination for a probationary Deputy Collectorship, and that His Honor selected those candidates whom he considered best fitted for appointment. Moreover, the Board was told not to give any intimation to any candidate until his nomination had been sanctioned by Government: hence it will be seen that Government throws all the blame on the Hon'ble Mr. Reid, who, it may be hoped, will explain matters and clearly show how far he is responsible. Munshi Oudh Bihari Lál is a distinguished graduate of the Allahabad University, and was recommended for the post by Sir John Edge, Mr. Justice Straight, Doctor Hall and the Reverend Mr. Hackett. He has been condemned as unfit by Sir Auckland Colvin, while the candidates selected by his Honor are men who cannot speak or write a few sentences of correct English. There is reason to think that Mr. Caine will draw the attention of parliament to the subject and show that Sir Auckland Colvin's Government has exhibited undue favour to the followers of Sir Sayyid Ahmad Khán in the matter of patronage, in utter disregard of the claims of educated Hindus.

NAJAM-UL-AKHBÁR. July 18th, 1892.

New Indian Currency Association.

19. The *Najm-ul-Akhbár* (Etáwah), of the 18th July, advises natives to keep aloof from the new Indian Currency Association, on the ground that Europeans, and not natives, would benefit by the introduction of a gold currency. The Government of India, too, would derive no benefit from the measure. The only way in which the Government can escape the exchange difficulty is by paying the pensions of retired European officials in silver.

RAHBAR. July 8th, 1892.

The same.

20. The *Rahbar* (Moradabad), of the 8th July, received on 25th idem, does not think that a gold currency would suit this country, inasmuch as it is deeply sunk in poverty and the majority of the population use only copper coins and shells. The *Rahbar* refers to the loss of eight crors of rupees sustained by the Government of India every year on account of the fall in exchange, but observes that the Government has not the courage to curtail the Home charges or to pay the pensions of retired European officers in Indian silver coin. The heavy loss to the Indian Treasury from the depreciation of the rupee presses severely on the tax-payer. The Government of India has encouraged the formation of the Indian Currency Association to agitate for the introduction of a gold currency. Of course the proposal would be beneficial to European officers, but would aggravate the evil so far as natives are concerned, because it would still more depreciate silver and enhance the value of gold. Hence natives would not be well-advised in joining the cry for a gold currency. They should remember that Englishmen will always promote their own interests, even though by doing so natives may be ruined. The Government of India would sooner be insolvent and cruelly impose additional burdens on the people than allow its countrymen to suffer any loss. Natives should boldly refuse to sign the Simla memorial, though their protest may not keep the Government from forcing a gold currency on them.

ÁZÁD, July 8th, 1892.

Decision of the Government of India in the case of Mr. Wheeler.

21. The *Ázád* (Lucknow), of the 8th July, received on 23rd idem, expresses surprise at the decision of the Government of India in the case of Mr. Wheeler, and observes that it is to be regretted that even the Government sometimes yields to race feelings. He has not been dismissed, in order that he may not lose his claim to pension. But had he been a native, no such indulgence would have been shown to him.

CAWNPORE GAZETTE July 23rd, 1892.

Alleged ill-treatment of a correspondent of the *Cawnpore Gazette* by the Sub-Inspector of Police at Bhognipur, Cawnpore district.

22. A correspondent of the *Cawnpore Gazette*, of the 23rd July, complains that since he published an account of the case of Thákur Singh, police head constable, he has been much harassed by the police through spite. On 8th July, in the afternoon, Ganga Prasád, the Sub Inspector of Police at Bhognipur, accompanied by the local police, went over to his house in search of him. But he being absent, the police laid siege to his house, and his family was consequently exposed to great distress from want of food and water. The police withdrew on 11th July, when Badri Prasád, Sub-Inspector of Police at Gajner, remonstrated with them. After the retirement of the police force a constable put up a subpœna at the correspondent's door, in which he was required, under section 55 of the Criminal Procedure Code, to appear before Ganga Prasád, Sub-Inspector, on 8th July. Had he been at his house when it was besieged by the police, he would have offered resistance and sold his life dearly. He will not commit suicide like Bisheshar, Bráhman. The police have also arrested some other men under section 55, and relegated them to the lock-up, but some of them who have paid illegal gratifications have been released.

MIHR-I-NIMROZ. July 21st, 1892.

Underrating of stolen property in theft cases at Chandpur and Najibabad in Bijnor.

23. The *Mihr-i-Nimroz* (Bijnor), of the 21st July, praises Mr. Thornton, the District Magistrate of Bijnor, for his ability and shrewdness, and observes that a theft was committed at the house of one Babu Bhawani Das at Chandpur. The value of the stolen property exceeded Rs. 300, but the police put it down at only Rs. 10 or 11. The matter was brought to the notice of the District Superintendent of Police, who has ordered Munshi Azmat Ali, Inspector, to make an enquiry. The editor has heard that Nabi Bakhsh at Najibabad was deprived of several hundred rupees

worth of property by thieves, but that the police have greatly underrated the property.

HINDUSTÁNI. July 20th, 1892.

Quarrel between a vakíl and a police head constable at Lucknow.

24. The *Hindustáni* (Lucknow), of the 20th July, referring to the dispute between Sayyid Sháhan Sháh Husain, B.A., Vakíl, Lucknow, and a police head constable, observes that the vakíl has accepted the apology offered by the latter and has withdrawn the prosecution. But the head constable should be departmentally punished and should not be placed in charge of a police station.

FITNAH. July 24th, 1892.

Alleged supply of things to district officers by tahsíldárs.

25. The *Fitnah* (Gorakhpur), of the 24th July, publishes some fictitious letters, in which the writer, on behalf of a district officer, asks one addressee to send four cartloads of *bhusa*, or straw used as fodder; another to supply ten cartloads of firewood; another to send 40 sheep; and another to provide some *shisham* trees required for making almiras, &c. The addressees are apparently tahsíldárs in the interior of the district.

III.—EDUCATION.

TÚTÍ-I-HIND. July 24th, 1892.

Dr. Hunter's History of India.

26. A correspondent of the *Túti-i-Hind* (Meerut), of the 24th July, complains that Dr. W. W. Hunter's History of India, which has been made a text-book in Indian schools, is calculated to revive mutual religious animosity in the minds of Hindus and Muhammadans, and quotes some passages from the book, making them the texts for some hits at the Government of India. Dr. Hunter says that Muhammadan rule was not firmly established in Northern India until Akbar freely utilized himself of the services of Hindu Sardars and statesmen in conducting the administration. If the British Government approves of Akbar's policy, why does it not readily grant the requests of the National Congress? Dr. Hunter says that Musalmáns were never able to subdue all India and that the Hindu Rájas ruled over large provinces. European nations entirely crush the power of feudatory chiefs, but the Muhammadan kings were accustomed to weaken the Hindu Rájas only to such an extent that the latter might give up all thoughts of opposition and tender their allegiance. Dr. Hunter says that one day an old woman complained to Mahmud that her son had been killed by robbers in the deserts of Irak, and that Mahmud replied that it was difficult to prevent the occurrence of such crimes at such a long distance from the capital. The old woman said that a king should occupy only as much territory as he can properly govern. The king was pleased with her remark and gave her a reward. At present the higher authorities are quite inaccessible to poor people. If a woman made a complaint to the District Magistrate, she would be referred to the police, who would first obtain a great deal of money from innocent men by extortion and then send up some men who would be discharged for want of sufficient proof. If the murderer were a European, she would be sentenced to imprisonment for three months, on the charge of bringing a false accusation against him. Dr. Hunter says that Balban exercised every kind of oppression in dealing withthe Hindu rebels, and that several lakhs of Rájputs were put to death by him in Mewat to the south of Delhi. It is difficult to estimate the number of natives who were put to death in connection with the Mutiny. Dr. Hunter says that Muhammad Tughlak was such a tyrannical prince that any man who trespassed into his hunting ground was cruelly punished, and that he hunted down men like beasts. Under the present law, a man found shooting in any forest, setting aside the royal hunting ground, would be held guilty of a serious offence. Men are also shot down as wild animals at present, and the cases are enquired into by courts, but the accused always escape scot-free.

HINDUSTÁN. July 20th, 1892.

Technical school at Lucknow.

27. The *Hindustán* (Kálákankar), of the 20th July, highly approves of the orders issued by the Local Government regarding the establishment of a Technical school at Lucknow, and observes that Sir Auckland Colvin's administration has been very beneficial. The talukdárs' school, the arrangements made to reclaim the Sansias, the water works at the principal towns

in these provinces, and the new technical school will serve as suitable memorials to His Honor.

IV.—Local and Miscellaneous.

Najm-ul-Akhbár. July 18th, 1892.

Id at Bareilly.

28. A correspondent of the *Najm-ul-Akhbár* (Etáwah), of the 18th July, says that the Musalmáns at Bareilly killed goats or kine at their own houses every year in honour of the Id, as they pleased. But on the occasion of the late Id, which occurred on 6th idem, the City Inspector of Police, who is a Bráhman, summoned some Musalmáns to the police station on the 5th idem at midnight, and in accordance with the orders of the Magistrate forbade them to make any sacrifices within the city. A large number of Musalmáns called upon the Magistrate next day and reported the matter. He told them that he would send the District Superintendent of Police to make a local investigation in the afternoon, but the Superintendent never appeared. The Muhammadan Association sent a telegram to the Lieutenant-Governor. The Magistrate gave a reply on 7th July, to the effect that kine could not be allowed to be killed at any place within the city, except at muhalla Zakhira. The Local Government referred the Musalmáns to the Commissioner, who told them that he would not interfere with the Magistrate's arrangements this year, but that they might draw his attention to the matter next year, three months prior to the day of the Id. The Musalmáns of Bareilly have unjustly been deprived of a privilege which they enjoyed since the establishment of British rule.

Bhárat Jiwan. July 18th, 1892.

Mahant Keshav Rám and liquor sellers at Benares.

29. The *Bhárat Jiwan* (Benares), of the 18th July, publishes a letter received from Mahant Keshav Rám of Benares, who complains that Kalwárs or liquor sellers are much displeased with him, owing to his efforts in the cause of the temperance movement. They abuse and threaten him with violence. Formerly, under the orders of the local authorities, some constables protected him during his lectures in public and escorted him to his house. But of late he has not been protected by the police in that way and is afraid that his enemies may do him some injury. He desires that the Magistrate may make arrangements for his safety.

Rahbar. July 8th, 1892.

Sale of meat at Moradabad.

30. A local correspondent of the *Rahbar* (Moradabad), of the 8th July, received on 25th idem, finds fault with the members of the Municipal Board for not taking interest in municipal administration, and asks the District Magistrate to make arrangements for the sale of meat. The sale of beef and mutton in the principal streets is a source of annoyance to Hindus, and objectionable on sanitary grounds. A meat market had better be built at a suitable locality. But if there be any great difficulty in removing meat shops from the principal streets, at least the shops should be required to be properly screened, both in deference to the feelings of Hindus and to save the meat from being flyblown. The *Rahbar* of the 24th July, in commenting upon the same subject, expresses similar sentiments, and observes that the Sanitary Commissioner, in his last year's report, expressed disapproval of the sale of meat in all streets and thoroughfares, recommending the establishment of meat markets at suitable places.

Cawnpore Gazette. July 23rd, 1892.

Vegetable sellers at Cawnpore.

31. The *Cawnpore Gazette*, of the 23rd July, complains that the vegetable sellers at Cawnpore were obliged to abandon the market fixed by the Municipal Board, owing to heavy taxes levied by the contractor. Another market was established by themselves at the Cantonment, but taxes have also been increased there. The men are in distress, and the Municipal Board should make some better arrangements for a vegetable market.

Cawnpore Gazette. July 23rd, 1892.

Bad characters at Cawnpore.

32. The *Cawnpore Gazette*, of the 23rd July, complains that it has more than once drawn attention to the increase of bad characters at Cawnpore, but in vain. On 10th July, at midnight, Lála Mohan Lál was attacked and robbed of Rs. 9 by some men on his way from his shop to his house. When he reported the matter

at the police station, he was asked by an official there to supply a bottle of liquor. Lately an old woman was waylaid by bad characters at night, but on her raising an alarm they fled.

DABDABA-I-QAISARI, July 16th, 1892.

Dakaits in Aonla, Bareilly.

33. The *Dabdaba-i-Qaisari* (Bareilly), of the 16th July, in its local news column, complains that it is rumoured that dakaits in Aonla send letters to landholders, asking them to supply money and articles of food, and threatening them with robbery in case of failure. It has been alleged that a man who did not comply with their demand was attacked by the dakaits, who tortured him and his wife and looted all his property.

ALLAHABAD,
The 1st August 1892.

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G. P., N.-W. P. & O.—P.D. 61—3-8-92.